

THE FOLLOWING TITLES ARE INCLUDED ON REEL # 1136

- 1 Trimmell, Charles, Bishop of Winchester.
The Bishop of Norwich's circular letter.
London, 1716.
6,4p.; 4°
Pages missing throughout.

- 2 Watson, Thomas, Rector of St. Stephen's, Walbrook.
A body of practical divinity,
Glasgow-College, 1741.
x,697,[5]p.; 4°

- 3 Shaw, Samuel, Rector of Long Whatton.
The voice of one crying in a wilderness:
Edinburgh, 1767.
215,[1]p.; 12°

- 4 Shaw, Samuel, Rector of Long Whatton.
[The voice of one crying in a wilderness]. Farewell life:
London, [1769].
[2],176p.; 12°

- 5 Patrick, Bishop of Ely, Simon.
Four discourses sent to the clergy of the diocese of Ely.
London, 1704.
[6],28;[2],121,[7];[4],138,[2];[4],116p.; 12°
Pagination errors throughout.

- 6 Winter, Richard, Congregational Minister.
Sermons, on important and chiefly practical subjects. By
the late Rev. Richard Winter, B.D.
London, 1800.
viii,473,[13]p.; 8°

- 7 Burnett, Gilbert, Bishop of Salisbury.
Select sermons on the following subjects, The love of God.
... And a sermon at the funeral of the Honourable Robert
Boyle.
Glasgow, 1742.
[2],213,[1]p.; 12°

- 8 Mead, Matthew, of Leighton Buzzard.
A name in heaven the truest ground of joy, on Luke x. 20.
and The power of Grace in weaning the heart from the world,
on Psal. cxxxi. 1. set forth in two discourses ... By the
late Reverend Matthew Mead. ...
London, 1707.
[12],80,[4],81-139,[1]p.; 12°

Poor print and loss of print throughout due to condition of material

END

*The Bishop of Norwich's Circular Letter, delivered
to the Clergy at his Visitation of the Diocese in
the Year 1716.*

Reverend Brethren!



WHEN I was last among you upon the same Duty that brings me hither at this time, I took the Liberty of suggesting such things, as I thought of common use to us all in the Discharge of our Ministry, and most likely to secure the End of it. To these general Directions I added some Cautions against our going too easily into some particular Opinions, which were at that time industriously Revived by Persons not well-affected to the Government, and began to obtain among those that professed themselves Friends to it. I was the more solicitous to give you this Caution, because I did really apprehend, that the spreading of those Opinions tended, as I then said, to the Weakening of the Reformation amongst us: and as I am still of the same mind, so I think it is plain, from what has since happened, that I was not mistaken in that Apprehension. For how is it possible, that so many among us should have so warmly and openly espoused the Cause of a Popish Pretender, and so many more sat by unconcerned, waiting the Event of the other's Endeavours to set him on the Throne of these Kingdoms, if they had not first grown indifferent at least to the Grounds of the Reformation, and began to entertain more favourable thoughts of that Superstitious and Cruel Religion, of which we all had not many Years since the justest Dread and Abhorrence! Nor could any thing more naturally tend to work this change in the minds and imaginations of Men, than the giving them a liking of those Opinions I mentioned, which laid the Foundation, and have hitherto been the chief Support of that exorbitant Power which the Church of Rome exercises, to the great Prejudice of the Christian Religion, and the great Terror of all that profess it in sincerity and truth.

As I have not seen any reason to alter my own Judgment as to those Opinions, so neither will I repeat any thing I then said about the *Independence of the Church upon the State, the proper Sacrifice of the Eucharist, or the Power of Sacramental Absolution*: But shall content my self at present to observe to you some of those Inconveniences, which have plainly flowed from too great a Fondness for the former of these.

And I think we may be fully satisfied from our own experience, that by putting too great a Difference between the Church and the State, and looking upon them as two separate Interests, we have mistaken the true Interest of Both. By this means the Church has been thought in great Danger, when the State was in the most flourishing Condition, when our Laws had their free course at home, and our Affairs went on prosperously abroad, and they, who from the Reformation to this time, had ever shewn an evil will at our *Sion*, were so weakned as not to be able to hurt her. As on the other hand, the Church has been thought to be very safe, when the State was brought into Real Danger, and the known Enemies of our Religion and Liberties were pleased, and looked on themselves as being come very near the end of their hopes.

And as if all this did not carry with it Absurdity enough, we have since seen the State put into the most imminent Danger, and threatned with apparent Destruction, on pretence of Advancing the Interest of the Church; when it is evident to the meanest understanding that is honest, that humanly speaking the Church of *England* cannot survive the Ruin of the present State and Government of this Realm. How well prepared they, who have openly entred into this Scheme, or secretly abetted it, or have sat by unconcerned while it was carrying on, How well prepared they are to turn Persecutors of their Brethren, I shall not take upon me to say; but we have no reason to think they are very fond of suffering Persecution themselves, in Maintenance of our Reformed Religion, who are uneasy under the Laws that are made for the Preservation of it. And yet Persecution must be the inevitable Lot of all that continue in the Profession of it, should God for our sins permit the great Bulwark made by Protestant Laws, and defended by a Protestant Prince, strengthened by a numerous Issue, to be thrown down and troden under foot.

Let us then seriously consider what our Constitution in Church and State really is, and we shall find one so closely interwoven with the other, that



that there can be no rending them asunder without the Ruin of Both. And let this Consideration be a Security to us, that they who labour for the Preservation of the State, cannot likely intend any Hurt to the Church. We have not only the Royal Word of a Prince who has been always faithful in Keeping it, that Both shall be his Peculiar Care, but have seen many Instances of it : And as far as I know, it is as much the Inclination as it is the Interest of those who have the Honour to serve him, to assist his Majesty in the joyn't Protection of Both. And if we in our several Stations act with the same single and undivided Intention, I can have no doubt but that Both will, under the blessing of God, be effectually secured. Our hearty Concurrence with our Superiours in this noble Design, will not only lay a fresh Obligation upon them to promote that publick Good we desire, but will also make it much easier for them to accomplish so great a Felicity.

Whether this or that Man be employed in the Administration of Publick Affairs to this End, ought to give no Disturbance to private persons on either side, so long as this End is pursued ; because there is no preserving of publick Peace in any Society, if such grounds of Discontent are allowed. And such Difficulties do always attend the justest exercise of all kind of Power, that I confess I have ever wonder'd, that Persons in Authority should be the Object of any Man's Envy. They are rather to be pitied and to the utmost assisted by those who do or may enjoy their Quiet and Ease, by the Pains and Trouble which they undergo. The constant Solitude they have, that the things under their care should be performed as they ought, and the pain they are frequently in for even involuntary Mistakes and Omissions, without adding the weight of greater Miscarriages to which yet they are subject, are an over-balance for the Honour they receive from their Stations, and often make them wish they were in a privater Life.

Let then all those who are under Authority, make all those who are over them as easy as they can, by a quiet and peaceable Discharge of their own Duties, and by leaving all other Men to account for the performance of theirs to their proper Superiours, without intruding into any Province that do's not belong to them. This is our Duty in all good Conscience towards God, whose Providence disposes the Order and Course of the World, and leaves it incumbent on all, to do what in them lies to maintain that just Subordination in it, which the good Government of it do's indispensably require.

Let us then, in the first place, make it our care to possess our minds with a just sense of the Superintendence of God over all our affairs, and let true Piety toward him be the Foundation of all our other Deportment; that our whole Conduct may be as agreeable to his Will, as the most serious Consideration can make it.

For his Sake, and in Obedience to him, let us pay all dutiful Subjection to his Majesty King GEORGE, whom his Providence has in great mercy to these Nations placed on the Throne of these Realms, for the Preservation of all that is dear and valuable to us. Let us, upon all occasions, speak honourably of him, as all do that know him, and constantly discourage the Insinuations of those, who either weakly or wickedly endeavour to lessen him in the Esteem of his People.

Let us in our daily Prayers, with sincere and devout Affection, recommend his Sacred Person and Government, and his whole Royal Family, to the Protection and Blessing of God: Nor let the late Solemnity put an end to our hearty Thanksgivings for that great Success, which it pleased God to give his Councils and Arms in the timely Suppression of those who, in so unnatural a manner, rose up in Rebellion against him.

Let it be the constant Intention of our Minds to root out all the Seeds of such Disorders as these, which are so contrary to our Holy Profession, where-ever we find them; by Studying in all our Conversation with others, to incline them to the things which make for our Peace, and things whereby we may Support one another against the Common Enemy of our Religion and Laws. Let us always remember, that *that Wisdom which is from above, is first pure, then peaceable, gentle, and easy to be intreated, full of Mercy and good Fruits, without Partiality, and without Hypocrisie.* All the Duty and Love we profess, is to be without *Dissimulation*, which we ought to look upon in every Instance of it, as a Mean and an Odious Vice, but then most Abominable, when it affects our Oaths or our Prayers. As in both these Cases we address our selves more immediately to God, so we should be more especially careful to do it in Simplicity and godly Sincerity, and not seek for such Evasions as may cover either our own, or other People's having an ill Meaning, or no Meaning at all, in two such solemn Acts of Worship as these.

Let us make it our Business, as well by our Example as our Instructions, to teach all those who are under our Care, to fear God, and to honour the King, and to love one another; And by all the Means in
their

their Power, to promote the Good of the Church, and the Peace of the State; of both which, as they are equally Members, so they will be of the more Ornament and Use, the more united Regard they have to the Interest of Both.

Let us shew our selves good Christians, by having our Conversation such as becometh the Gospel of Christ; good Subjects, by making the Laws of the Land, and the Oaths we have taken, the Rule of our Civil Behaviour, and paying a due Respect to all that are in Authority: Let us approve our selves to be good Shepherds, by a tender Care of the Flocks committed to our Charge, always feeding them with the sincere Milk of the Word, that they may grow the better thereby.

Let us be faithful Stewards of the Mysteries of God, ever dispensing them with such reverent and devout Affection, as may be apt to excite the same pious Disposition in those that receive them, and make these Holy Ordinances effectual to the promoting of true Religion and Virtue.

That we may the better fulfil all the Parts of the Ministry to which we are called, let us, in the whole Course of it, set the Example of our Blessed Lord and Master before us, and walk after it as near as we can. Let us follow his Steps, not seeking our own Glory, nor doing our own Will, but doing the Will, and seeking the Glory of him that sent us. Let us be lowly in our own Eyes, possessing our Souls in Patience, and being Meek and Gentle toward all Men; Grave and Sober-minded, avoiding every thing that is below the Dignity of our Function, and doing all the good Offices that are suitable to it.

This Method would effectually procure Respect to our Persons, and Regard to our Ministry, and we should have the Comfort of seeing the Work of the Lord prosper in our hands. This would bring Honour to our Holy Religion, and add more to the Security of the Church, than any other way of expressing our Zeal for it. A Zeal that shewed it self in this mild and beneficent manner, would bring in Unbelievers, and reconcile those to us who are not so far off, and daily add to the Church such as were looking out for the way to be saved.

And God grant, that we may all have this Occasion to rejoyce in the Success of our Labours, that we may be able hereafter to give up our Accounts with Joy, and at last enter into the Joy of our Lord.

Postscript,